(14) Between the sections, as presently explained.
(15) E.g., to a teacher.
(16) To one who he is afraid will harm him if he does not give greeting, but not merely out of respect.
(17) V. P.B. p. 39.
(18) Ibid. p. 42.
(19) By proclaiming the unity of God.
(20) By saying the words, if ye shall diligently hearken to all My commandments.
(21) Since it mentions all the commandments.
(22) Since it mentions only the precept of fringes, which is not obligatory by night.
(23) The words IF HE HAD INTENTION.
(24) And not, as it were, accidentally.
(25) And is not attending to the sense.
(26) I.e., in the original language.
(27) Deut. VI, 6.
(28) Lit., 'in their being they shall be'.
(29) Ibid. 4.
(30) The Hebrew verb shema', like the French entendre, means both 'hear' and 'understand'. (21) I.e., say it audibly.
(31) And otherwise I might take this to imply, in any language.
(32) Which otherwise I might take to imply, in the original only.
(33) Deut. VI, 6.
(34) The Hebrew word kawanah combines the meanings of attention and intention-attention to what is being said, intention to perform the commandment.

Talmud - Mas. Berachoth 13b

Which I command thee this day upon thy heart. From this you learn that the whole section requires to be said with kawanah. Rabbah b. Hanah said in the name of R. Johanan: The halachah is as laid down by R. Akiba. Some refer this statement[1] to the following. as it has been taught: One who reads the Shema' must pay proper attention[2] to what he says. R. Aha said in the name of R. Judah: If he has paid proper attention to the first section, he need not do so for the rest. Rabba b. Bar Hanah said in the name of R. Johanan: The halachah is as stated by R. Aha in the name of R. Judah.

Another [Baraitha] taught: 'And they shall be': this teaches that they must not be said backwards. 'upon thy heart': R. Zutra says: Up to this point extends the command of kawanah,[3] from this point only the command of reciting applies. R. Josiah says: Up to this point extends the command of reciting; from this point the command of kawanah applies. Why this difference in the application from this point of the command of reciting? [presumably] because it is written 'to speak of them';[4] here too [in the first] also it is written, 'and thou shalt speak of them'![5] What he means is this: Up to this point applies the command both of kawanah and reciting; from this point onwards applies the command of reciting [even] without kawanah.[6] And why this difference in the application up to the point of the command both of reciting and kawanah? [presumably] because it is written, upon thy heart and thou shalt speak of them?[7] [In the second section] there too it is written, 'upon thy hearts to speak of them.[8] That text was required for the lesson enunciated by R. Isaac, who said: 'Ye shall put these my words [upon your hearts]';[8] it is requisite that the placing [of the tefillin] should be opposite the heart.

The Master stated [above]: 'R. Josiah said: Up to this point extends the command of reciting; from this point onwards the command of kawanah applies'. Why this difference in the application from this point onward of the command of kawanah? [Presumably] because it is written, 'upon your heart'? There too [in the first section] also it is written upon thy heart? — What he meant is this: Up to this point applies the command of reciting and kawanah, from this point onwards applies that of kawanah [even] without reciting.[9] Why this difference in the application up to this point of the